

**Linda Clair**  
**Seven-day Meditation Retreat**  
**Kallara Conference Centre, Australia**  
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**Transcription from Audio Recordings**

**File 3d – Monday afternoon discussion session**

Question: About feelings and the idea of completely accepting every moment of life as it arises and having no intention playing into our actions – maybe the feelings welling up inside us are a barometer of the degree to which we're not accepting every moment of life. I can imagine we'll have some feelings but the extent to which they stick around and affect us energetically – I imagine the more you can just live each moment, completely accepting, I'm guessing that the way your feelings come and dissipate changes and becomes subtler, and they don't stick around. What do you think about that?

Linda: Yes, I'd say a lot of what you're describing as feelings are emotional reactions to things. And people do think, and they're scared, if that's not happening that they become a robot or blank face. But of course that doesn't happen. Well, I don't think it does. (Laughing) It's hard to describe. I can only vaguely remember how it was before. I know there was almost constant emotional reactions to things. So I never really knew how I truly felt about something because it was all tainted with these, at times, very, very strong judgements and emotional reactions.

When the judgements are not there – and I can't say they've gone completely in me, but compared to how it was before virtually nothing, but it's still there occasionally – everything just goes sort of smoothly. But it doesn't mean you don't feel anything; it's just not so much an emotional thing. At times it might appear like that and people might say, "Oh, she's getting emotional about something," but not really because it's just a drop in the ocean – it comes and then it just disappears, just goes. And it's mainly just mucking around a lot of the time. (Laughing)

It's not serious whereas before it was really serious, like deadly serious: these very fixed opinions about things and people and me and, "I do this and I do that and this is how I react to this." It's pretty easy to get a lot of people stirred up because you know how they're going to react to something. You just have to bring up that topic and you know they're going to get upset about it. 😊 (Laughing)

Question: Or upset yourself, for that matter, by just thinking about certain things that upset or trigger you.

Linda: Yes, I find unfairness and dishonesty a bit difficult but it's what happens sometimes.

Question: Would you say that without all of the judgement and emotional overlay that your feelings are purer?

Linda: Yes, they're much more pure. And by accepting everything it doesn't mean you go around sayings, "Oh, it's all okay." It's not that at all. It's something very different and it might not always

appear as acceptance. I don't accept everything straight away but if I don't accept something I really look at it carefully and then let it go. Or I take some sort of action about it.

Question: Yes, there's an interesting line between acceptance and being autonomous and acting proactively. And how your action is not coming from a place of unacceptance and wanting to change something – but just acting for the sake of acting – I think you've said before.

Linda: Yes, I think some people call it right action, pure action maybe. So it's more pure action. So you don't become this blob that just goes, "Oh yes, accept everything." You might as well die if you're going to do that. It's something very different. You say something and it's really what you're feeling. It's not a defensive thing, it's not pretending. It becomes almost impossible to be dishonest with how you feel because there's no point in being dishonest. So the defensive behaviour goes completely. You never defend yourself anymore because there's nothing to defend. It's a real relief not to hide anymore or pretend you're someone or something that you're not.

Question: I've noticed at work over the six months in various situations in little subtle ways opening up and being more vulnerable and expressing how I'm feeling. It's scary but it's also beautiful because every time I've done it it's elicited really beautiful responses from everyone around me. Previously I felt that I was keeping everything hidden and putting on this mask.

Linda: Yes, I felt like I was incredibly secretive before.

Question: Does a person who's realised immediately know when they're talking to someone else who's realised, or close to the state perhaps?

Linda: Not immediately – for me anyway. But yes, after a while.

Question: Is it like some kind of energetic flow that is present that isn't in most people?

Linda: Yes, you start to resonate. When there are two people vibrating at the same level, it intensifies it and you start to feel a stronger vibration.

Question: Does that apply to people who are close to that state?

Linda: Not quite so much but I sense things about people.

Question: Following from that last question – how did you know then that R. had become enlightened, or how would you know if one of us did or if we were making it up? (Laughter)

Linda: It's that resonance; it just happens. You don't know. You...

Question: You feel it?

Linda: Yes. But it's not like people can see it straight away. I don't know how many but there are probably people around who don't teach who might be deeply enlightened and nobody around them might realise that. They probably affect people in a different way.

Question: I've had a day of feeling this shift in myself around resolve. My relationship to resistance and fear – seeing resolve connected to now, resolve as a tool for coming back to here. Not feeling so overtaken by resistance or control, or feeling I'm pushing to make something happen. Rather sitting with the resolve to know what I want. It's a more subtle connection to effort and discipline that's like a veil between. And the resolve is in my belly. You talked about the fear being down there; the resolve is in there as well – like the seat of things. It's not about control or discipline. It's this whole other pathway of connecting with being here.

Linda: That's really, really good. A big part of the resistance is really the resistance to making that effort. When you fully accept and realise deep within you that that effort is needed, it's a huge thing. It really changes the whole thing because then you go, "Okay, I'll keep doing this," when you can feel what is needed.

It's why I keep going on about all this non-dual stuff where they say you don't need to make any effort, because that is subtly undermining your resolve – whether you believe it or not, it's still affecting you. If you keep listening to something like that it is going to subtly, but deeply, undermine your resolve. And that resolve is the determination that I talk about, and that needs to become deeper and deeper until you're prepared to keep going, whatever. It's a huge thing to realise that because then you go, "Okay, I'll get down to work and I won't resist the fact that I need to work." It doesn't mean that resistance won't come up – it will and that resistance is necessary – but it's a really deep realisation to realise that.

Question: I've had a day of really feeling that word penetrating to breath. It's this opportunity all the time. So it doesn't really matter what's happening. It's more that each breath is a moment to come back and be in that resolve.

Linda: In everything, we think what's happening is the most important thing. But it's not that at all – it's what's behind it. And once you're fully in what's behind it, what's happening is secondary – and it's not the result of anything, it's just what's happening. So the resolve comes to the fore, as you said, and that becomes the most dominant thing rather than what's happening and going, "Oh, am I getting anywhere?" or, "This is a good sit. This is what's supposed to be happening." It's more that very deep resolve. That, and other things, is what's going to breakdown the mind's resolve, the mind's tenuous hold, which becomes more and more tenuous. It starts off being very strong and it becomes weaker and weaker. It only becomes weaker though your resolve breaking it down bit by bit. People often say, "Why does it need to be this hard? I want it to be easy. Easy is good." We've got this drummed into us, "It should be easier." What's this thing about easy? Why should it be easy? Why should anything be easy? And really, you don't appreciate things if they're always easy.

Question: I'm still going through that thing where I'm trying to sit longer but I get up instead. On a lot of retreats I've been trying to sit longer and don't quite get there. I use that to measure the success of my growth.

Linda: So you're trying to sit for long periods, partly because you see L. sitting for longer periods. Is that part of it? (No.) You still feel that's a measure of your maturity, how long you can sit?

Question: It's not my maturity. It's a thing in me – I feel it's constantly undermining me.

Linda: What if I say to you: don't sit for long periods for at least tomorrow, just sit for the hour and ten minutes? So you're trying to sit longer – two hours, three hours?

Question: Just three hours. A year ago I did a fair-few three hours. But for so long now I've been wanting again to do them but then not doing it. I've had a sort of allowance where there's not a lot pressure. But it's just this thing. I've had sits last retreat that were very painful, intense. It's not even so much the sensations – there's this huge fear thing.

Linda: Tomorrow I want to you have a break and just sit for that hour and ten minutes and get up for the breaks. Don't sit through anything. Maybe if I say that to you, you might do it. 😊 So just make it temporarily for tomorrow, I don't want you to sit through. There are times also when it is so intense that you just can't do that, you just can't sit through. I remember once during my practice there was this guy and he said to the teacher, "Ah, I can sit for three hours." (The teacher) said, "Wait until you start to feel some really intense pain and see if you can sit for three hours then." It doesn't necessarily mean anything.

It's true there are different times when it is good to sit for longer periods just to prove something to yourself, and other times when it's just going to undermine the whole thing. So tomorrow, have a break. It's different for different people at different times. It's not necessarily any indication of what's going on. So you've got to try and break it – we'll do that tomorrow. If you don't get up I'll make you get up. (Laughter) So it's become this thing in you and you've got to break it. It will take more discipline to get up than it does to sit through probably, in a strange way. So do that, and I'll be watching you. Do you ever to the walking? (Yes, quite a bit.) Sometimes it takes more discipline to the walking and just sit for that half hour than the whole thing. And the walking can be incredibly powerful.

Question: It think it's a bit double edged because I'm really scared of doing the extra bit, and when I don't do it I get really scared that I'm not progressing or not doing the practice properly or earnestly.

Linda: Well you are. So tomorrow we'll work on that.